1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

father is the proper guide, but (paternal ?) uncles may offer casual instruction. Nicely made bows are sometimes presented by a grandfather, and all seasons, particularly the autumn when the quail abound, see the boys practising marksmanship. While boys are still young they are taught by precept. They were first taken hunting when about ten years old, shown the deer tracks and "parks", how the game stands and walks, and how to crawl up to it and shoot. Boys of this age are cautioned not to smoke until they have killed their first coyote.[1] When a youth first kills a deer unassisted, he lets it lie, returning home to fetch his grandfather, or some other ancient. The old man flays and butchers it, and he, not the boy, eats the cooked liver.[2]

Little girls help their mothers at household duties when their brothers of equal age are roaming from home in sport. They accompany their mothers to the fields to gather corn, to the orchards to prepare peaches, etc., and assist by carrying little loads of produce and wood, fetching water, and tending the babies. Adolescent girls remain under their mothers' eye and do not go about the canyon freely.

Basket making is taught to girls of seven to nine years. As attendance at the government school interferes with the old process of training, it is difficult to observe today what progress may be: a girl of sixteen made an execrable basket; three years later her work was average. A left-handed girl has also been taught.[3]

Dance and gaming songs, which have no esoteric character, are picked up by quite young children. It is a common thing to hear them sing snatches, particularly if they think themselves unobserved. One boy of five had quite an extensive repertoire. Children of eight or nine take part in the dance and without much hesitation join in the singing.

Women dance and sing as well as men do, yet they do not have any periods of dance practice.

Although young children may listen to stories on a winter's evening, Manakadja stated that no serious effort is made to engage their attention until they are ten or twelve years old. This informant and Sinyella were each told the tales by an uncle (probably an elder brother of the father) when boys. Men of fifty or sixty pretend not to know the tales sufficiently

[1] The Pima have the same caution (Russell, (d), 119). Pueblo boys are forbidden to smoke lest it make cowards of them, or as at Cochiti, lessen their ability to run (Dumarest, 148; Parsons, (f), 9). Smoking is connected with warrior status. I vaguely recall having read that killing a coyote is also a requisite, but cannot now find a reference to this.

[2] Among the Paviotso of Humboldt Lake a youth does not eat his kill (rabbits, etc.) until he has brought down his first large game (e.g., deer). He carries home the hide to his father, who makes a thong loop from it, which he throws over the boy. He may then eat the flesh (Hopkins, 50). A Shasta boy does not eat his kill until a year or more after he begins to hunt, else he would lose his luck (Dixon, (b), 432).

[3] Hrdlicka, (d), 485, notes that San Carlos girls are taught twined weaving first, later coiling.

553 an interest in things. Names are said to be given for some personal peculiarity or because of some occurrence. As a rule grandparents name the children and names are not family property, as is the case in some Indian tribes. Sometimes children are re-named when they reach [515] maturity. It is common for men to be re-named in reference to their marriage, but women are not. Havasupai names are told to strangers 551 without much hesitation. Names have no special emotional or religious significance.

881 When a girl reaches adolescence, stones are heated in a pit near her home, covered with dirt, and carpeted with brush, grass and leaves. A temporary brush shelter is built over the pit and the girl lays on the covered rocks for the next four days. Before this however, she is bathed in suds made from yucca roots, her body painted red and her face brown. During the four days she must eat and drink sparingly must not eat meat, and must use a stick to scratch herself. She must run to the east before sunrise on each of the four days. It is believed [523] that girls who eat meat before the menses end will be barren.

861 Some of the old methods of training the young have disappeared, [177] yet while children are young they are taught by precept. The father or parental grandfather is the proper guide and instructor for a boy. 868 Success in hunting depends more on personal skill than on charms and careful instruction is given to the boy. Boys practice marksmanship on rabbits, quail, and other small game before they are taken on a deer hunt.

Small girls help their mothers with the household duties around the camp, accompany them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assist with the care of smaller brothers and sisters. 882 Mothers usually watch their adolescent daughters very closely and do not allow them to go about alone.

517 In summer after the crops are planted and again during the harvest the Havasupai have some leisure time in which to engage in their favorite pastimes. Men gather at the sweat lodges to gossip, or visit a neighbor and help him rub and stretch buckskin, play games of chance, race horses, tell stories, or plan a trip to the Hopi or Hualapai reservations to trade. Women gather at a neighbor's camp and weave baskets, prepare the material for basketry, or even shell corn. In midday [525] the women and young men are usually at their gambling, and, at least during the summer, the older men are at the sweat lodge.

345 These lodges are dome-shaped structures about six-feet in diameter and four to five feet high, set over a circular pit a foot deep. The frame is covered with brush or thatch. The dirt floor is usually covered with grass or leaves, except for a space to the left of the entrance where the stones are placed. They are heated in a fire nearby and carried in with green wood tongs.

515 The sweat lodge serves as a sort of clubhouse for the men. During 517 the hot midday it is customary for the men to rest, the sweating proving very refreshing. Some lodges are located on the banks of the creek; others some distance away. Several men may be found during the heat of the day, lying on the sand near the lodge, stripped to breech cloth, awaiting their turn to enter. Women occasionally accompany their husbands, but such are considered family affairs, especially when they take the children.

It is the custom for a man to go into the lodge four times during the afternoon. Usually four go in together, but the number is not fixed. The space would hardly accomodate more. The host or leader sits at the rear with a basin of water nearby. It is very dark inside and the heat is intense. Suddenly he bursts into a song; if the others wish [533] they may join him. They stay from about ten minutes to an hour, and just before they emerge the leader sprinkles water on the rocks producing heavy steam. If the lodge is located on the banks of the creek,